

The Yogi and The Snake

Shailendra Gulhati



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by

Shailendra Gulati

(A REVIEVE by Dr. B. N. PANDIT)

As a piece of fine artistic literature, the book can be classed with parables aimed at discussions on different aspects and problems regarding the truth about human life along with its phenomenal environment. The work, consisting of dialogues between a snake and a yogin, may look like a didactic fable, but it contains discussions on some deepest problems of life which pull it towards the fold of parables composed in the method of deep mysticism. So far as its composition is concerned, it can be taken generally as poetic prose containing at intervals poems in blank verse.

The work has been composed in a sweet and attractive style which is highly mystic in its character. Philosophical truth, regarding the origin, character, and the ultimate aim of life as well as the means to such aim, have been suggested through an artistic and mystical expression in poetic prose mingled with occasional poems in blank verse in the work concerned. Such truth may not find many people to listen to it and many among its listeners may not understand it correctly. A master of Upanisads did say so in a very ancient time about such occult truth in

expression appearing as the composition and publication of the book in hand.

I would rather like the author to consult some master of Sanskrit language in re-editing the second edition of the work in hand, as the Sanskrit words, printed in Roman characters, do not follow the internationally accepted pattern of printing with some specific diacritical marks over and below such Roman characters, so as to express the correct sound forms of Sanskrit letters.

~~Besides~~ I would very much like him to practise some superior method of self-realization, as taught and explained by some perfect siddhas like Utpaladeva and Abhinavagupta, the prominent masters of Kashmir Śaivism, as I see a close, though faint, link between the views of such master yogins and the author of the work in hand.
I wish the work to become popular with the seekers of Truth.

BNPandit

(Dr. B. N. Pandit)

Scholar honoured by the President of India.

Ban Talab,
Jammu
Dated 20 [illegible]

the following words:—

Śravaṇāyāpi bahubhir yo na labhyaḥ
Śṛṇvanto'pi bahavo yaṃ na vidyuḥ

(K.U. I-ii-7)

It is thus a fact that common man may not find sufficient interest in its study as said by the upanisad quoted above. It is thus meant for such wise people who do have interest in the search for the mystery of the truth about life and the phenomenon.

The author refers occasionally to the actions and teachings of ancient explorers of the Truth like Buddha, Christ, Arjuna/Śrīkṛṣṇa and this shows his open mindedness regarding the search for the real truth. He refers to Vedantic teachings, as well as to the views of some sufis and monks. The principles of philosophy, regarding the origin, character and final aim of human life, as suggested mystically in the work, do mostly agree with those of the Śaivism of Kashmir. The author does not see the origin of human life in any thing like the inexplicable primordial ignorance, termed as Māyā and Avidyā. He finds such origin in the divine power of the Absolute, consisted of divine, eternal, infinite, blissful and playful pure consciousness, playing a hide and seek game with itself appearing as multitudes of finite beings.

It appears to me that the author must have had some direct experience of the exact truth about the existence and its character in some previous life and its faint impressions, lying in his unconscious mind, do guide and lead him to such activities, ✗